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CHINESE EDUCATION, PAST AND PRESENT.

A paper read before the International Missionary Union by Rev. Marcus L. Taft, of the Methodist University, Peking.

"FORMERLY Confucius had young Hsiang Toh for his teacher. Even the sages of antiquity studied with diligence. Chao, a minister of state, read the Confucian Dialogues, and he too, though high in office, studied assiduously. One copied lessons on reeds, another on slips of bamboo. These, though without books, eagerly sought knowledge. (To vanquish sleep) one tied his head (by the hair) to a beam and another pierced his thigh with an awl. Though destitute of instructors, these were laborious in study. One read by the glow worm's light, another by reflection from snow. These, though their families were poor, did not omit to study. One carried faggots and another tied his books to a cow's horn, and while thus engaged in labor, studied with intensity."

Such are some of the inspiring sentiments in the "San Tzu Ching" the universal primer, committed to memory by every Chinese lad, who enters upon the road of learning. Well do I remember the pardonable pride of a certain Chinaman at Kiu Kiang, China, who brought his little brother before me to have me hear him recite the "San Tzu Ching." Being winter, the little urchin was clad in cumbrous cotton wadded clothing and appeared hardly old enough to walk alone. Quickly facing about with his back towards me and constantly swaying from side to side, this Chinese youngster glibly recited the entire "Trimetrical Classic."

Another peculiarity in Chinese schools besides "backing" and swaying during recitation, is studying aloud. It was to this universal practice that the late Viceroy Tso referred, a few years ago, in his report to the Throne upon his repulse of the Russians from the Northwest Province of China, when he stated that as his victorious troops were returning towards the Capitol, they could frequently hear sounds from certain buildings, as of "the humming of bees." This poetical allusion would be readily understood by any intelligent Chinaman, as meaning "students studying aloud," a sure sign of peace and prosperity.

"Pai Chia Hsing" or "100 Surnames" is the title of the second book, which the youthful John Chinaman is required

to memorize. This explains, why, although the population of China amounts to hundreds of millions, there are only one hundred purely Chinese surnames, and therefore, we in this country so often see so many of the same name, as Chang, Lee and Wang.

Four other books, based upon the Confucian Classics, as well as the famous "Four Books" and "Five Classics" are, in due order, mastered by the patient, ambitious scholar.

These Confucian Classics inculcate morality and teach jurisprudence. In comparison with the ancient writings of India, Greece and Rome, they are remarkable in the absence of the vulgar and obscene. Some of the poetry is truly of a high order. Take an example of an ode, composed by Wan Wang, about 1,000 B. C. which may remind us of a more modern production on a similar topic.

"THE SWEET PEAR TREE."

"O ! Fell not that sweet pear tree!
See, how it's branches spread!
Spoil not its shade,
For Shao's chief laid
Beneath it, his weary head."

"O! Clip not that sweet pear tree!
Each twig and leaflet spare—
'Tis sacred now
Since the Lord of Shao,
When weary, rested him there."

"O! Touch not that sweet pear tree!
Bend not a twig of it now,
There, long ago,
As the stories show,
Oft halted the chief of Shao."

The familiar lines, "Woodman, spare that tree," are thus by this Chinese poet, anticipated by over twenty-five centuries.

Throughout China, there is no system of public education. Many schools are started by wealthy parents for their sons, and other pupils are allowed for a small sum to attend. Other schools are carried on by well-to-do Chinese, as meritorious deeds, for which they will receive due credit in the world to come.

The attractive incentives to study are honor, office, and immunity from corporal punishment, obtained through the civil service examinations.

District, provincial, and national examinations, if successfully passed, open the door to rank and office. Nearly all youth in the empire may compete in these public examinations. Throughout China there is no aristocracy of wealth, rank or caste. Only the aristocracy of intellect prevails. The son of a poor coolie as well as the son of a rich mandarin may alike compete in this intellectual tournament. Whoever succeeds, whether of rich or poor lineage, may, provided he has the brains, attain a position next to the Emperor, himself. This, in fact, is the ballot of the Chinese.

This system of competitive examinations, in operation during nearly thirteen centuries, has done more to maintain the integrity of the Chinese Empire than any other factor excepting perhaps filial piety, to which God attached the first promise in the decalogue.

Most remarkable has been the loyalty of the Chinese *literati*. During that long and bloody Tai Ping rebellion, "not one imperial official voluntarily joined the Tai Pings, while hundreds died resisting them." (v. William's "Middle Kingdom," Revised Edition, Vol. 1, p. 563.) Compare such unanimous loyalty of Chinese officials, with some of the graduates of West Point and Annapolis during our late civil war, and the contrast will be more evident.

These governmental examinations place a premium upon learning and furnish worthy incentives to every aspiring youth to acquire an education.

Conceit, conservatism and caution were legitimate results of this contracted, antiquated curriculum of study. The ordinary Chinese scholar with his enormous goggles and long finger nails, indicative of leisure and erudition, considers that he, like the Pharisee of old, is the personification of all wisdom. Their con-

ceit is something prodigious. Nearly ten years ago, shortly after my arrival in China, as I was studying with one of these *literati* as my teacher, we came to a point where I could not comprehend what he was trying to explain. Since he could speak no English and my knowledge of Chinese, at that time, was very limited, he resorted to the object method of instruction. He was endeavoring to explain the difference between China and foreign countries. So he drew a large circle, and inside wrote "Middle Kingdom," one of the names for China, and over the rim of this large circle he drew a very small circle, marking it, "Outside Countries." His notion was that China "the Middle Kingdom" comprised all the best portion of the world, and over the border of this, where no one would live, if he could possibly help it, why, there were the United States, England, France, Germany, Russia and all other foreign countries.

Conservatism is also a natural result of their educational training. The Chinese seem to think that whatever was good enough for their illustrious sage, Confucius, who lived about five centuries before Christ, is good enough for them to-day. To alter now what suited him then, would be irreverence. As an instance of this, look at the springless, seatless mule cart of North China to-day. This conservatism especially manifests itself against any innovation in morals and religion. Hence the intense hostility towards the Christian religion on the part of these same *literati*.

Throughout the Chinese empire, these *literati*, and not the Buddhist and Taoist priests, have been the most violent opponents to christianity. If any one will take the trouble to investigate the various riots in connection with mission work, which have occurred in widely separated sections of China, he will almost invariably find that these Chinese *literati* have been the chief instigators of these disturbances. They do not always show their hands. They usually stir up the lewd fellows of the baser sort to perform this menial work for them, while they stand by and urge them on to their dastardly deeds. Who, a few years ago, started the riot in Chung King, in West China, when the Gamewells, Lewises and other missionaries with their families had their houses torn down by a mob and who, after an imprisonment of nearly two weeks, *escaped at midnight from the Chinese yamen?* Who, time and again, have caused missionaries of the China Inland Mission to be driven by mobs out of their houses in Honan and Hunan? Who, in the latest instance of the kind, pulled that Baptist missionary out of his house in Shantung, dragging him into the street by the hair of his head, trampling him under their feet and leaving him there almost dead? Who were the instigators of all these and scores of similar riots in all parts of China? No other answer can be given, than the Chinese *literati*. Such is their hostility developed out of their intense conservatism.

Again, excessive caution is another result of their educational system. Since the influential officials have begun to investigate the history of foreign nations, they are very cautious in making changes. Their leading statesmen are well posted concerning India. They know how India, after having been seized by Portugal and France, has, at last, come, with its enormous population and prodigious wealth, into the posession of a British queen, who lives on a little island far away on the other side of the world. They do not at all desire that a single square foot of Chinese soil shall be owned by any foreign power. Therefore eight years ago, on the introduction of the telegraph into China, the Chinese would only employ foreign experts from one of the smaller powers of Europe,

even Denmark, so that every foreigner, engaged in the erection of the telegraph lines in China was a Dane. With reference to railroads a similar policy has been adopted. Syndicates in Great Britain, France, Germany and the United States have sent their representatives to China in order to obtain grants for the construction of railroads. The urbane Chinese mandarin received them very politely, but not the slightest concession would he grant any of them. After a brief interview, they were ushered out of his presence and politely but plainly shown to their respective native lands.

China's enlightened statesmen want railroads but only on the condition that China shall control them. She may employ foreign engineers and mechanics, but the railroad must be under *her* exclusive control. Such is their great caution, which in some respects rather deserves commendation than condemnation.

Notwithstanding this conceit, conservatism and caution, the shriek of the locomotive and the glare of the electric light are causing these Chinese Rip Van Winkles to wake up from the slumber of centuries. Within three years modern science, mathematics, history and kindred studies have been placed upon the list of public examinations. In the autumnal examinations of 1888 in Peking, a further advance was made. "For the first time in this examination, a large premium was placed upon a knowledge of mathematics and western sciences. Previous to the time for entering the lists, proclamations were posted in the gates announcing that this much-sought-for honor would be bestowed upon *five per cent* of those who showed proficiency in those studies; whereas in the case of students from the province at large, who, after the order of the old regime, submitted to examinations in the classics only, but *one per cent* could receive the degree."

Since the inquitous opium war of 1841-2, China preceiving the superiority of western science has established arsenals and technical schools for military and navel tactics, medicine, telegraphy and other western sciences, at Foochow, Shanghai, Nanking and Tientsin, as well as the Imperial College, Tung Wen Kuan at Peking, where some one hundred Chinese students are prepared to act as interpreters and consuls under the efficient leadership of that eminent American sinologue, Rev. W. A. P. Martin, D. D., L. L. D. All of the governmental institutions are secular, the Bible and Christianity being rigorously excluded from the course of instruction.

Robert Morrison, the far-sighted and clear-headed pioneer of Protestant missions in China, inaugurated both educational and medical work, as able auxiliaries in evangelizing that empire. In the light of recent events, the wisdom of his planning is most manifest. For thorough mission work there should be an indissoluble union of body, mind and heart. Christianity must have posession of the whole man.

Dr. Morrison *clearly seeing this, established both educational and medical auxiliaries for Chinese evangelization many years before the opium war.* Also, antedating that epoch, there was organized in his honor, the "Morrison Educational Society," with Dr. S. R. Brown as first instructor. If Dr. Wang, Hon. Yung Wing and Tong King Sing were the only pupils, the work of that society was surely not in vain. Dr. Wang was a graduate at Edinburgh and ranked high as a physician at Canton. Hon. Yung Wing was the originator of the Chinese Educational Commission to the United States. Their headquarters were at Hartford, Conn., but these Chinese students, after a few years of study in New England, were summarily recalled to China. Now they are filling influential positions in the Chinese army and

navy, in telegraph offices, in the medical profession and in foreign consulates and embassies. Tong King Sing is president of the China Merchant Steamship Co. and the leading director, with Viceroy Li Hung Chang, in the newly constructed railroad from the Kai Ping coal mines to Tientsin, about eighty miles in length. These are some of the results of the "Morrison Educational Society," organized before conservative China began to appreciate and appropriate modern science from the West.

Since Morrison's day Christian education in China, started by his wise foresight, has made marvelous strides. Institutions, where only the vernacular has been used in teaching Western learning, have been in successful operation on many mission fields, notably at Swatow, Tungshowfu and Tungcho in Chihli. Other Protestant institutions of learning have combined the study of English with Chinese, as in the Christian University at Canton, in the Foochow University, in the Shanghai College and in the Peking University.

In all these Christian schools, a great door and effectual is to-day opportunely opened for the thinking classes of China. These *literati*, recruited from all grades of the Chinese population, have all along been our most bitter opponents. Since the recent radical departure of the government in placing western science upon the examination lists, these ambitious scholars have ascertained that Christian Anglo-Chinese schools could provide them with the eagerly desired western science. They have loudly knocked at these Christian halls of learning, asking admission. All available room has been quickly taken. At present, worthy applicants, willing to pay tuition and support themselves, especially at Peking, have had to be turned away, simply for lack of accommodation.

Merely secular education will never rescue China from her heathenism and atheism. Allowing to Confucianism all the moral and political excellence it deserves, there still remains "an aching void." In it exists no self renunciating love, no forgiveness of sin, and no hope of immortality.

The negative maxim, "Whatsoever ye would not that men should do to you, do not to them" is sometimes called the Silver Rule of Confucius, in comparison with the positive law of love, the Golden Rule of Christ. One is negative and passive. The other is positive and active. One is as the priest and Levite, who do no harm, but unsympathetically pass by on the other side. The other is as the good Samaritan, who at the sight of the suffering traveler at once dismounts, binds up his wounds, places him upon his own beast of burden and makes arrangements for his comfort at the inn. One is like the moonlight, silvery and clear but cool and chilly. The other like the genial warm sunshine with its invigorating radiance at noon-day.

Once a disciple of Confucius came to this conservative sage and asked him concerning sin. The only consolation Confucius gave him was this: "He, who sins against Heaven has no one to whom he can pray."

At another time a disciple of his inquired concerning the future life. Confucius replied, "If we know not the present life, *how* can we know the future life?" Honest words, frankly spoken! No man however wise in this world's wisdom can, unaided by divine revelation, describe with certainty the life beyond the grave. Philosophers of all nations may surmise and speculate, but, as Gibbon candidly stated in his famous XV chapter, "It was still necessary that the doctrine of life and immortality, which had been dictated by nature, approved by reason and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ."

Clearly appreciating the present educational crisis of missions in China, contrasting the intense hostility to Christian education in Turkey, and remembering Christ's farewell command, "Go, teach!" the faithful Protestant missionary in China to-day, gladly employs Christian education, as the right arm for evangelizing China's millions.

DEACON LEE.

THE STORY OF A TROUBLER.

Published by Request.

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion and inquire as to the reason why there had been no revival in the church for the last two or three years.

"Now, what do you think is the cause of things being dull here?"

The deacon was not ready to give his opinion, and after a little thought frankly answered, "I don't know."

"Do you think the church alive to the work before them?" "No, I don't." "Do you think the minister fully realizes the solemnity of his work?" No, I don't."

A twinkle was seen in the eye of the troubler in Zion; and, taking courage, he asked: "Do you think Mr. B. a very extraordinary man?" "No, I don't."

"Do you think his sermons, in the eyes of his people, are held anything wonderfully great?" "No, I don't."

Making bold after all this encouragement in monosyllables, he asked: "Then, don't you think we had better dismiss this man and hire another?"

The old deacon started as if he was shot with an arrow, and in a tone louder than his wont, shouted: "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?" "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you mean." "I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled; and since that time I have walked softly before God. I then made vows as solemn as eternity, and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme, just like this of yours, to uproot one of God's servants from the field in which we had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and his work, and said we considered his work done in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing him—instead of upholding his hands by

our efforts and our prayers—the very instument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as dead weight to the wheels. He had not the Spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came in among us by his Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that he might teach a lesson that every child of his ought to learn—that he who toucheth one of his little ones toucheth the apple of his eye.

"I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like arrows to my soul), 'He may be dying, and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold; who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me a brother—that this man could not die in peace with my face to him? 'God pity me!' I cried, 'What have I done?' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before his dying servant and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed, 'My pastor! my pastor!' Then, raising his white hand, he said, in a deep, impressive voice: 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin and bring some of his fruit to him (calling my son, to tell him how he had found Christ). But he was unconscious of all around him; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and his fatherless little ones; but his only reply, murmured as if in a troubled dream, was: 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her life; but, like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for his

sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions. I would give all I own to recall what I did thirty years ago.

"Stop where you are, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir. There is often great power in the little word "no" but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—*Christian Messenger.*

THE FAMILY AND MISSIONS.

M. P. D.

[The writer of the following article desires us to give our readers no more than her initials. Those who will recognize them know out of what experience she has written, and they should be informed that she has written only on our earnest request. Long and intimate acquaintance with not a few missionaries, and with parents and children and brothers and sisters of missionaries, enables us, in some measure, to appreciate what is here so frankly, so tenderly and so considerately written. The number of readers who will ponder it with appreciative and prayerful sympathy—let not the writer doubt—is very large.]

THE story of Hannah and Samuel—I never read it but my thoughts wander back to a group by a fireside, when a mother's voice gave it in sympathetic version to the children gathered about her. It enlisted our childish attention the more fully because one of that little flock bore the name of Samuel. I remember wondering, however, whether it *was* such a blessing to have the little son bestowed when he had to be given right away again to God and the temple service. It seemed to me very hard that all Hannah could do was to make the "little coat" for her darling and carry it up to him from year to year: I questioned in childish fashion whether old Eli would know how to take very good care of the little fellow.

I did not then see, and I think many of larger growth fail to understand, the spiritual magic which makes a child given to God all the more tenderly our own in enduring ties. In him "we find him worthier to be loved." I did not comprehend that a son consecrated to a life of entire devotion to the heavenly Father would be cared for with divine wisdom and more than a mother's tenderness. I did not realize, and I think even to maturer minds it often requires a struggle to do so, that our greatest gift to a child may be the exhibition of a loyalty to God and duty which shall bring forth heavenly fruit in his own life, aye, even though it sunder him from parental presence and daily care.

The old questions which hover around the sacred family relation and missions are often ungently handled, and many a barbed arrow is unwittingly sent into hearts already quivering with pain. In these days, when every aspect of missionary life is subjected to keen scrutiny both by foes and friends, this one, which to the missionary is often the most painful problem of his life, has not failed to call forth sarcasm and ridicule on the

one hand, and, with abundant sympathy, some misunderstanding on the other.

Those who do not realize the unswerving exactions of the command of the Master "to preach the gospel to every creature" may write lightly about "leaving the white brother at our side to give the gospel to the seventeenth brown cousin on the other side of the world." They may marshal many a Mrs. Jellyby with her craze for Borrioboola Gha and her neglected children to fill out the picture. It is true nevertheless that the "seventeenth brown cousin" and the resident of "the other side of the world" can be just as dear to God as their own precious selves. Fanatics there may be, and also those who seek for self-praise and glory in following some scheme of benevolence. We would not claim that criticism is out of place in their case, but these sarcasms are strangely inept and forced in reference to those forming the great mass of missionary workers, who with honest hearts and unblunted affections are trying to obey the command of Him who justly claims their devotion, and are at the same time conscientiously seeking to be true to those deep affections and sacred instincts which have been implanted by the Being who issued that command. He who uttered this call created our human hearts and gave us our loves and cares. Surely the Author of all parental feeling will never ask us to "neglect" any child he has given us. The path may lie "between the mountain and the sea," and the divine command to "go forward" may sound with unmistakable clearness, but in many a providential way does the expected path open to obedient feet.

Some observers may judge severely both children who leave their parents and parents who leave their children, for the sake of the gospel of Christ. Others, with mistaken zeal, may censure some who give up the foreign work that they may watch their children through the years of education, when justice to them makes it important, and indeed imperative, to have them in civilized and Christian lands. Missionaries, however, are *individuals*, and have individual providential circumstances with which to deal. It is not right or just to lay down general rules as to how they should meet these delicate and soul-piercing questions. God will lead some in one path and some in another.

There is many a paradox in missionary life, but the great Reconciler presides over all. The world cannot see the blessed compensations which come to those who, in a spirit of obedient trust, make surrenders for Christ's sake. It knows not how far more tenderly united may hearts become even through physical separation. It cannot discern the moral strength and growth which come sometimes in consequence. "How can you do it?" was said to one who was going to leave an only child. "I can do it because it is my duty," was the reply, "and what is duty is best for my child."

Misguided friends, with false praise, sometimes extol the missionary as bestowing all care upon "the poor heathen" about them, even to the neglect of their own beloved ones. This is not a true statement, and pity indeed would it be were it true. A poor gospel would that be that was thus preached. There are many sacrifices in the missionary life, though often of a kind little comprehended. In many things the missionary must be "content to be misunderstood." In the midst of all that is said on this subject his heart "appeals to its peers." It does not easily brook the criticism of those who "know not whereof they speak."

Above all the tumult of human words and thoughts are heard the solemn tones of the Master, saying, with a full comprehension of all the difficulties it may involve, "He that loveth father or mother, . . . son or daughter, more than me is

not worthy of me." But the Heart which makes these large exactions is also generous in its giving—"No man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time." Many are the testimonies to the bountifulness of the bestowment. It was when Abraham offered himself, in the spirit of obedience, he was shown that the sacrifice of Isaac had never been for a moment intended, and it was then that great blessings were renewedly promised to him and those who should come after him. If we have confidence in God and in his nature, and in the love which underlies all his commands, we may ever hear perhaps "in some dim chamber of the heart an angel singing softly" of hope, victory and joy. "When we arrive at Mount Moriah," it has been said, "then the meaning of the duty God requires of us will be made plain." It is not often that those "standing apart" can speculate truly concerning these things.

I would say one word of the noble young souls who for Christ's sake bravely consent to separation, and apply themselves to preparation for future usefulness, while father and mother go far from them to the post of duty. They too, striving the more faithfully to walk aright because the parental eye is not on them, shall have their reward. Much is said of parents consecrating their children, but few think of the children who consecrate their parents to the missionary work.

It is suggestive of the ungenerous, unfair spirit with which missionary questions are sometimes treated that no unfavorable comment is made upon many who feel constrained to leave those dear to them for the pursuit of wordly gain or fame or from motives of patriotism or to further the interests of science and civilization. Those connected with foreign civil service, the army and navy, often have to meet questions similar to those which the missionary encounters. It is reserved for those yielding to a more unselfish claim to become the target for arrows of criticism. These may, however, glance aside when the soul is well clothed with the panoply of love, faith and obedience, and is listening for heavenly commands and looking for the smile of divine approval.

—*Home and Abroad.*

[The following is part of a poem too long to publish.]

JESUS SAID, TAKE YE AWAY THE STONE.—John xi., 39.

Yes, that was long ago; and still the Saviour stands
With sweet compassion in His eyes and power within His hands.
Our brethren, by one common tie, in sin's dark grave are thrown,
While we stand by in apathy, and will not move the stone.

"The stone is heavy, Lord!" we cry, "and we are weak and few;
And while so many stand aloof, what can a handful do?"
Ah! well *He* knows how great the task; *He* knows how dead they lie;
And He will give to willing hands, life power from on high.

Will give? *Has* given, rather say; else why these earnest bands
Of Marys and of Marthas, throughout our Christian lands?
Why all this meed of thanksgiving? And why these praises sing?
'Tis that we've caught some glimpses of the coming of the King!

Less than a hundred years ago, our women sat at rest,
The Queens of Home, in this glad Christian country of the West.
While over there—the slaves of sin and superstition's priest—
They lay, in tears and ashes, our sisters of the East!

Then suddenly the Saviour spoke in tones we could but heed,
"They are not dead, but sleeping; O hasten with all speed,
And take the blessing to them, 'ere dead indeed they be,
The blessed message Jesus sends: 'Ye weary, come to Me!'"

And so, the light is breaking! And so, the dawn is near!
And so, the dead are waking! And so, we praise Him here!
Praise Him that woman's hand has helped to make her sisters free,
That we, too, have a part in this, our Church's Jubilee.

—*Mrs. R. M. Wylie.*

Missionary Correspondence.

LETTER FROM EGYPT.

CAIRO, March 3rd, 1890.

My Dear Sisters of the Missionary Society:

MY sister, Mrs. Lee, has asked me to write to you, and I very gladly comply with her request, but not knowing what information you may have about our work I hardly know where to begin, or what will interest you. I would much rather answer questions than write at random, but as this cannot be, I must try and tell you of some of our every day work.

Last week I took an American lady to see the school of which Miss Smith has charge, in the southern part of this great city. The first girls' school opened in Cairo, by our mission, was by Mrs. McCague, and in this quarter of the city. We did not find Miss Smith in the school, as she spends much of her time in zenana work, which is simply visiting the women and girls in their homes and giving religious instruction to them, as she has opportunity. We found the teachers all at their places, and busy. The largest girls were reading in the Bible, another class in John, and in another room we found the wee ones receiving a lesson in Brown's catechism. This, I was pleased to see, was being taught by the best teacher in the school, and the little ones all seemed to be interested in her explanations of the answers. In this school often more than half are Moslems, and as they do not generally remain long in the school, it is necessary to store their young minds with the truths of the gospel. We have been told by outsiders that we spend too much time in school work. Maybe we do, but our schools are the keys that open the houses, and we might say the towns and villages, to us. We are welcomed at the homes of any of our pupils. There are in Miss Smith's school generally over one hundred and thirty.

From the school we went to call at the house of one of our people. They are two brothers, living together; the one brother is a member of our church, but his wife not; the other brother is not a member, but his wife is. The wives are sisters. Three months ago we attended the funeral of the fifth son that had died. Each one lived till about one and a half or two years old. Their oldest child is a daughter, still living, and one day after

the last son was taken another little girl was given to them. The number of children who die in this country, as infants, is really fearful. They were very glad to see us and brought in a tray of oranges, dates and a kind of cake which they often have. The little girl came in and read some for us in the Bible. She is perhaps over twelve, and was in school for several years. When I asked her where she could read, she answered "any place," and she read very well. She said she read nearly every day, but had never read the Bible in course, but she promised to begin to do so the next day. Mr. Harvey holds a prayer-meeting in this house every Monday night; he thinks the one brother a most earnest Christian.

We called for a few moments on the family of our head teacher in the boys' school in the Esbekiah quarter. He is a very small man with a lame arm and one eye, but he has more control over the boys than any other one of the teachers. His wife is one of our best women, not very bright, but kind and pleasant. We have had teachers live in their family for months, but no one ever complains of the treatment she receives from Sit Mariam. The family consists of the teacher, Mr. Abd Alla, his wife and three children, his mother, brother, wife and one child, and an aunt. If they have their little unpleasant times no one knows of it. But certainly only the grace of God would enable them to live in peace. We heard that after the teacher was married his wife became vexed about something and began to scold and talk in a loud voice, and Sit Mariam said to her, "that is not the way we do in this house, and you may just as well stop it now, for it cannot go on."

There is a missionary society connected with Miss Smith's school, but I have not attended any of its meetings, so know very little about it, except that they raise more money than one would think they could to look at them. I have always been a member of the missionary society connected with the school in the quarter in which we live, and our daughter is a member of this one, and also the one connected with Miss Conner's school. The money raised in their societies is mostly used in helping those who teach the women in their houses. In the boarding school there are four girls who have received their education free—that is, they paid nothing. Now they spend the forenoon in school, the afternoon in going from house to house giving lessons. They are all poor girls, and the society gives them each one dollar a month, which does not much more than keep them in shoes. They report once a month to the society. I will translate one of the papers read at our last meeting:

"I had last month twenty-two pupils, two hear only, but the rest like reading lessons. Thirteen are married and seven unmarried. Some are reading in the little reader, and some in the testament; those in the reader are three. One of the others began in the reader but, by God's help, she improved so rapidly that she is now able to read in the testament very nicely. Of the rest, nine are pretty diligent and seven are quite lazy. I beg of you all to pray for them, that they may be led by God to accept the word gladly. We trust, also, that you will not fail to pray for us, we who teach, that we may have wisdom and patience to serve our Master faithfully."

This work of teaching the women is one of the hardest; they have so many cares in their houses and with their children. At one time I had two women coming to me for lessons. Each one had a baby and a child older that she had to bring with her. One would begin to read and her baby would cry, or the other little one would want some thing, and she would have to get up and the other one would take her place. Some times it took nearly the whole afternoon to finish the two lessons, and sometimes

they would be sent for to go home, as the children would be ill. It was hard, slow work, but one of them learned to read very well and is one of our most intelligent women. Certainly these little teachers, for there is not one of them over eighteen, and some much younger, need our prayers and sympathy.

Of course we know that your societies do great good by their contributions, but I think we all feel that the greatest good comes through your prayers, which we know you offer up at your meetings and your homes. I often tell the women how that the gospel has done much for men, but so much more for women, for the temporal benefit to them is so much greater. Trusting that, while you are trying to do good to others, your own souls may be blessed, and with love and best wishes, in which my husband joins me, believe me yours in the best of bonds.

HENRIETTA M. HARVEY.

LETTER FROM INDIA.

[NOTE.—The Verona U. P. Mission Band was organized last October, and we have undertaken for our work the support of a child in our India Mission. We have chosen one who is to be selected by Mr. and Mrs. Thomas Cummings. The enclosed letter from Mrs. Cummings was very interesting to our Band, and as I thought it might also be of interest to others, I send it to you for publication if you find it acceptable. We have the *Women's Magazine* in our home and find it a very interesting and acceptable periodical

Sincerely, STELLA L. SWARTWOOD.)

SIALKOT, INDIA, April 28.

To Miss Swartwood's Mission Band:

DEAR YOUNG FRIENDS:—Although I have never met you, yet I feel very much interest in you from the many things Miss Swartwood has told me about you, and I know from her of your interest in Christ's work here in India and other places. I hope it will grow and grow with your growth in years and knowledge. So, to-day, I will try to add to it a little by writing about the school for the native Christian girls, which is right near our India home here in Sialkot. First, I will tell you about the building and then about the girls themselves. The building is not like any you ever saw in America, for it is built of brick and mud, and is one story high only. Two rows of rooms are built, the one opposite the other, with a wide yard between them, and these rows are joined at each end by a high brick wall, as high as the rooms. The rooms are not white with paint or paper but are plastered on the inside with mud, and there are no windows except small ones near the ceiling, like the transoms over the doors at home. It gets so very warm that they want all the houses as air-tight as possible, to keep out the hot wind and dust. In this enclosed yard there is a well from which the girls draw the water, one or two trees and a rose-bush.

Now, I must tell you about the fifty girls who live there and are taught. They are all Christian girls or children of the native Christians, and are as orderly and obedient as any school of children in America. They are all ages, from a six year old girl who has just come to school, to the twenty-year-old one who has been there several years. They all dress very much alike, in trousers, rather full at the top but tight-fitting at the ankle, no skirt, a loose waist or jacket, and a piece of cloth about half as wide as a sheet and two yards long, which they put over their head and around their shoulders.

Now I must tell you about their food and looks, and then their work. For food they have two meals a day, and for the first they cook rice or delya (cracked wheat) with some vegetables. They have no bread, either white or brown, but cook instead something like our griddle cakes. For the second or evening meal, they have these cakes, and sometimes meat or curry and rice. They

do all their own cooking.

Now for their looks. Their skin is not as dark as a negro's, and they have long, straight black hair, white teeth, and some of them have very straight noses and large dark eyes. They are not very tall and have small hands and feet.

Now about their work. They begin school at 7 o'clock in the morning since the warm weather began, and are in school until 12 o'clock. Then they sleep an hour while it is so hot, and in the afternoon they study and do other work, and in the evening the little ones play while the older ones study. When you go into the school you will not see any chairs or desks, except the white teacher's chair, but see them all sitting on the ground, each teacher with a group of eight or ten around him. When they are eating they have neither knives, forks nor spoons, for the native people do not use them—they only use their fingers.

Would you like to know what they study? About the same that the boys and girls at home do, only they recite from the bible every day. They are here to be trained to do Christ's work and teach their kindred who do not know about him. Some of them marry Christian ministers here and help them that way. One or two of the girls have come to the school because their parents persecuted them so when they became Christians they could not stay at home.

I fear you will think this a very long letter, so I will send you my best wishes and say good-bye.

Your friend,

ANNA CUMMINGS.

P. S.—I am going to send you a Punjabi first reader, so you can see from the pictures how the people do here. If you wish to know anything more about the school, tell Miss Swartwood to ask me for you, and I will write and tell you. I neglected telling you in my letter that Miss McCahan is the one in charge of the school, and a true, good consecrated Christian she is.

LETTER FROM INDIA—JHELUM.

JHELUM, April 13, 1890.

MY DEAR FRIENDS:

I WALKED down to the city in company with Mrs. James, my zenana worker. We entered by the famous Grand Trunk road, which runs from Calcutta to Peshawar. It runs through Jhelum from the bridge over the river, through the city and past the mission house. We walked down through the bazar and on till we reached the river road, and then we turned and walked along the river.

The Jhelum is now booming full from the melting of the snow near its source, and is a beautiful stream of clear but rather turbid water. The breezes from it in the early morning are very delightful.

We turned up a narrow lane soon, where we have a number of zenanas. The houses on each side of the dirty, ill-smelling street were rather better looking than the ordinary Indian house; a few of them made of brick, but most of them were simply mud; all had high door sills. The first pupil we met wanted us to come in and sit in the entry of the house, as she was afraid some man would see her if we sat in the street. She would not allow us to go into the inner room as it was their kitchen. Hindus do not allow Christians to touch their cooking utensils. We refused to sit in the entry as it was so filthy, it being a cow stable. Finally we coaxed the girl to come into the house of a friend and take her lesson.

The cause of her fear was that her

husband does not allow her to take lessons; however he is away. I gave her a lesson in the Gurmooki primer. She learns well but seems very much afraid of me. She is pretty, about 16 or 17 years old, and wears a quantity of jewelry on her lovely young person, but not so much as I have seen on many Hindu women. Some of the women I saw today had their toes covered with long silver ornaments; some had their arms covered almost to the elbows with bracelets; most of them had nose jewels, and their ears pierced all around the outer edges and hanging down with jewelry.

When the lesson was finished, Mrs. James began to hear the girl say her verses and then to teach her a new one. She began saying, "Blessed are the poor in spirit," (in Gurmooki, of course,) and the girl repeated after her, "Blessed are the poor in spirit." This was kept up about ten minutes and still it was not learned. I have taught some of the little girls in my school the same verse after a very few repetitions, but these zenana women are stupid.

Afterward we wanted to have some reading from the testament, but just then the man of the house came in to get his "roti," or breakfast, and the women were afraid to listen. His wife was so afraid all the time that she scarcely looked at us. The man came and stood near us to keep us from reading to the women. He reached out his hand for the book, which was the gospel of John. I told Mrs. James to give it to him; he looked at it smilingly. I asked him if he had read it, and he said "no." Mrs. James asked him if he hadn't read his wife's book and he smiled and said "No, I tore that up." We asked, why? and he said that women were naturally very sharp, and if they learned to read, &c., there would be no getting along with them. He thought education spoiled women.

Mrs. James explained to him that his wife would learn in the Bible how to do right, speak the truth, obey her husband and her mother-in-law, &c., but he only laughed. Then we went back along the street, and some women sitting at their spinning asked us to sit down, which we did, and I began to read from the fifth chapter of John; then Mrs. James took up the story and began to talk to them. Some little school girls had been following me about all morning, sitting by me, sitting in front of me, almost leaning on me, and they seemed to think I was their especial property, and, as we sat in the street, the women complained that they made so much noise they could not hear what was said. When the talk was over we asked them to tell the story they had heard. One woman, with little prompting, told a part of it and some of the moral, but they did not seem much interested.

One of the women complained that her little girl baby was a great nuisance to her. The Bible-woman asked her what she would do without children, and she replied, "Yes, children and riches, &c., are necessary." They asked me if I was married and I said, "No." Then one woman told me about Miss Calhoun, in Gujranwala, who also was not married, but I told her, "No, she is now married." They wanted us to sing, which we did. We then went on to a house where four women take lessons, but to-day we found them getting breakfast for their lords and masters, and were in terror lest we should be seen. They asked us to go out of doors till the men got out of the way, but I said we would wait no longer, so Mrs. James told the women we would not come to-day.

We then entered a Mohammedan house and found a nice motherly old woman sitting in an unusually clean room. She came and sat down beside us and Mrs. James began talking to her, for I did not feel like trying to talk any.

The old woman listened attentively and seemed pleased. She agreed that it was useless to depend on Mohammed for salvation. She seemed to believe what she was told about was the true way; but will she accept it? We now left the city in my buggy, which had been brought down near where I was stopping, and we drove out of the city a mile or so to see an old Christian woman who is ill. We found her so cross and crabbed that I was glad we had only a few minutes to stop. We reached home in time for breakfast, a little after 11 A. M. As I drove into the yard a man and woman approached who were wanting medicine. At first I thought to have them wait, but thought better of it and so called them to me and gave it to them.

This is a pretty full account of this morning's work, but I forgot to tell you about the first house we went to. However, the woman there was too busy to hear us read and we came away.

We usually visit more houses in a day, but this is Saturday.

Your sister in Christ,

ANNIE F. GIVEN.

ALEXANDRIA, EGYPT, April 23.

MY DEAR MRS. DOTY:

Your blanks reached us very late for getting the information desired in time to send you before the meeting of the Women's General Missionary Society, but I have done all that I could and find that what I have gathered up amounts to very little. After four letters to Cairo, I have not succeeded, after all, in getting the statistics for more than one of the societies there. This single society reported for is a new one, but it has now, probably, more than the eighteen members reported. Our little society here has only met once as yet. Some of the poor school girls, who cannot afford to give much, even for the first time, tried to do as I told them some children in America did—they invested a few coppers in something which they sold at a profit.

You would be amused if you knew what the first "wee" addition to the society's funds were from. I could not help laughing, myself, when a little Greek girl, with the most delighted face imaginable, showed me a dingy copper coin, which she had made from the sale of a *stick of chewing gum*—the very first money made for the little society, which was to have its first meeting that day, I think. As chewing gum is, of course, not allowed, I suggested to the child to expend her energies in making money from something not quite as objectionable.

I am sorry I cannot do better for the blanks you have sent, which I greatly fear will not reach you in time, after all.

With every good wish for a successful meeting of the society,

Yours very truly,

MARY A. FRAZIER.

Young People's Department.

PROGRAMME FOR MONTHLY MISSIONARY MEETING, JULY 1890.

Singing.
Prayer.
Singing.
Reading of 3rd chapter of 1st Kings.
Season of prayer.
Subject—*Wisdom.*

Who does not need wisdom? We need it at all times and under all circumstances. Things are continually coming up for our decision, and we ask ourselves, "What would be the wisest course for me to take?" "What ought I to do in this case?"

Does not this teach us that we have not attained the highest degree of wisdom? Of what value is wisdom to any one? Let us hear what the Bible says about it:

"When wisdom entereth into thine heart, and knowledge is pleasant unto thee, understanding shall keep thee."

"Happy is the man that findeth wisdom, and the man that getteth understanding."

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

"A man shall be commended according to his wisdom."

How can wisdom be obtained? Solomon says, "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words." This would teach us that wisdom is offering herself to us at all times and places; shall we not incline our ears and receive her instruction?

Again we are told, "If any lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not." Does not that look like a very easy way of obtaining wisdom? Can we rely npon that promise? If God has fulfilled it once, can he not again?

When Solomon became king of Isreal he recognized the great responsibility resting upon him as the leader of God's chosen people. He had gone up to Gibeon to offer burnt offerings, and at night God appeared to him in a dream, saying, "Ask what I shall give." Solomon knew what he most needed, and without hesitating he asked for an understanding heart to judge the people that he might discern between good and bad. His reply pleased the Lord, and he gave him not only wisdom, but also riches and honor. He gave him wisdom so liberally that before nor since there has never been so wise a man as Solomon.

This wise man tells us that the fear of the Lord is the beginning of knowledge. Those whom the world consider wise are not always wise in God's sight; but are often like the rich man Jesus told about, Luke 12: 16-21. He stored away for his own use all the goods God had given him, and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The world would say, "Wise man, you have labored long enough, now enjoy the fruits of your labor by taking all the luxuries you can possibly obtain." How did this man appear in God's sight? God said unto him, "Thou fool! this night thy soul shall be required of thee: then whose shall these things be which thou hast provided?"

Imagine his dismay. He had not thonght of death. This life was all he seemed to be interested in. He had forgotten God and his soul in thinking of his physical existence; so death came and found him unprepared. "So is he that layeth up treasure for himself, and is not rich toward God." If we are rich toward God, if we have been clothed upon with the righteousness of Christ, then are we wise, for we have our treasure in Heaven "where no thief approacheth, neither moth corrupteth." Earthly treasure will pass away, but heavenly treasure remains forever; and "where your treasure is there will your heart be also."

We should not hoard up our goods for our own use; but we should remember that they belong to God, and we are but stewards who must give an account of all things entrusted to us. We need not be anxious about food and clothing, for God feeds the ravens and clothes the lilies and the grass; will he not take care of his children, those who put their trust in him? Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

How foolish it is to strive after the riches and honor of this world, neglecting the soul's welfare, when we can be

assured of the necessaries of life and a home and honor in heaven by trusting God, being "wise unto salvation." "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever."

References— Pro. 3: 5–7; Pro. 3: 19–21; Pro. 2: 1–9.

Singing.

Missionary Topic—Zenana work and Medical Missions.

Our mission in Egypt.

The WOMEN'S MISSIONARY MAGAZINE for September, 1877, contains articles on "Medical Missions."

For information on Zenana work, refer to Chapter 19, Crisis of Missions.

On Zenana hospitals, refer to Minutes of General Missionary Society, 1888.

Almost every number of the WOMEN'S MAGAZINE contains letters from Egypt, which can be utilized.

From McCrory Missionary Society, Pittsburgh, Pa.

NOTE.—Owing to publication of Minutes this could not appear last month.

PROGRAMME FOR MONTHLY MISSIONARY MEETING. AUGUST, 1890.

Singing.

Prayer.

Singing.

Read 6th chap. of Romans in concert.

Season of prayer.

Singing.

Subject—*Fruit bearing*.

Condition of fruitfulness. John 15: 4-5.

Danger of unfruitfulness. Isa. 5: 1-7.

In Matt. 7: 6, Jesus says, "By their fruit ye shall know them." It was on account of their Christlikeness that as we find in Acts 11: 26, the disciples were first called Christians, and we have the greater reason in this day, when there is so little distinction between believers and unbelievers, to make our lives tell for Christ and the advancement of his kingdom. As has been said the word of God is the Christian's bible; but the Christian is the world's bible, and the world reads its bible more closely than the Christian does his, as we read in James 2: 17-20. How is this to be done? Is our Heavenly Father unreasonable or does he make provision for his children? We are told "we can do nothing of ourselves;" but again we are enabled to say with the apostle, "I can do all things through Christ which strengtheneth me." This is the great secret of Christian fruitfulness. "Abide in me." Christ does not expect us to do anything of ourselves. He is the vine, we are the branches. As the branch deriveth life from the vine, so we derive our life from him who said in John 14: 6, "I am the life." The branch cannot bear fruit of itself, neither can we except we be joined to Christ by the Holy Spirit. Knowing we were all dead in trespasses and sin, God sent his Spirit to quicken us into new life in Christ. Then as we find in Matt. 3: 8, we are expected to "bring forth fruits meet for repentance;" but we must not stop there. We are expected, as we are told in Peter 3: 18, to "grow in grace," by the aid of the Holy Spirit. The more we grow in bodily strength, the more is expected of us. The world expects more of the boy than of the babe, more of the man than the boy; and this is right and natural. So in spiritual things. As we grow, more is expected of us. Some of the fruits of the Spirit are given us in Gal. 5: 22, 23, and in Eph. 5: 9. All Christians should strive by their lives to glorify God, as this was the end for which we were redeemed, that others seeing our good works might be led by them to believe on Christ. Each one in his place must do all the work assigned to him. We are all co-workers with Christ, so the question is not, who shall be the greatest? but, who shall do what they can to bring about the day "when the knowledge of the Lord shall cover the earth as the waters cover the sea." We know that one soweth and another reapeth.

But what of that? Shall we not all receive the reward? Take the case of the talents. The man who was faithful in the least received the reward of "well done" as well as the other servant. "Blessed is that man whom when his Lord cometh he shall find so doing." "He that is faithful to the end" is the one who receives the crown.

But do all who profess the name of Christ bring forth these fruits? We are sorry to answer, no. And why? Because of their unbelief. For we are told in Matt. 7: 7, 8, to "ask and it shall be given you," and again in James 1: 6, if we lack wisdom to do the work, all we have to do is ask, and God will not upbraid us. So we have no excuse for not bringing forth fruit and that in abundance. Take the case in Isa. 5: 1-7, no one can say but that the owner of the vineyard who represents God in his dealings with his people, had done all that could be done, or needed to be done that he might receive fruit. "God so loved the world that he gave his son." Then if we believe on his name we shall be saved. Now if he did so much for us while we were sinners, how much more will he do when we are his dear children? So if we do not bring forth fruit, at the last day when we are asked to hand in our account, what shall we say? We shall be self-condemed. We may be saved as by fire, but which of us does not want an abundance entrance? What shall we say of those who do not believe on Christ? Have they not had the same opportunity to be saved? Truth compels them to say, yes. Oh, that all unbelievers might be led to consider and think, that if a righteous man scarcely can be saved, where shall the ungodly and sinner appear. Christ has given his precious blood for our atonement, that we might all wash and be clean. Then fired by a holy zeal, to do all that lies in our power by our, lives of fruitfulness and words of love, to advance the kingdom of our Lord in the world, so that the day of his coming may be hastened, and we shall receive the reward, of the peace that cometh by "abiding in Him," and, as we find in Dan. 12: 3, of being wise with that wisdom that cometh down from above.

"Not a brief glance I beg, a passing word;
But as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide, with me."

Missionary subjects—
The poor whites of the South.
Our Freedmen's mission.

MARGERY L. ALLISON.
From McCrory Missionary Society, Pittsburgh, Pa.

In a back number of "China's Millions" mention was made of the distress of a bright convert in the Honan province, that he could not be received for baptism until he had given up his occupation—that of making fireworks for idolatrous purposes. Subsequently he did give it up, and was baptized. The following is a letter from Rev. J. J. Coulthard:—

"The firework maker, who was baptized eighteen months ago, has just returned here, and is very bright. When he first went home he met with terrible opposition and persecution. At one time he was threatened with legal proceedings if he persisted in opposing the religion of his forefathers. He went away to a solitary place a few *li* from home, and prayed earnestly, and wept. Almost immediately his prayer was answered, for his would-be-accuser was in turn sued by another man for a sum of money.

"At another time the whole village brought a sorcerer to bewitch him, or to drive out the devil which was supposed to possess him. He was singing at the time they arrived, and his Old and New Testaments and Commentary—his whole theological library—were spread out before him on the table. When they entered the room, Mr. Liu went to the sorcerer, and laying his hand upon his,

said, 'In the name of Jesus of Nazareth I command you to leave!' Immediately the sorcerer was rendered speechless and powerless, the evil spirit within being quite subdued. The crowd urged on the sorcerer, beseeching him to exorcise Mr. Liu, who then said, 'In the name of the Father, Son, and Holy Ghost I command you to leave,' whereupon the man fled as if for life, shouting out, 'He is too powerful for me; he is too great.' The crowd wanted him to come back, but he said, 'Do not take me to him; his Saviour is too strong for me; his prayer is too powerful and efficatious; so Mr. Liu got the reputation for being more powerful than the sorcerer or the gods.

"No less than three of his relations died in turn, after being faithfully warned by him; but they were, alas, untouched by the Spirit's power, and died as they had lived. Upon their death all opposition ceased. Now the whole of his family, including elder brothers, are converted. He did not like to leave them a year ago, as they were not strong enough in the faith, but now they are able to stand in Christ's strength he has left them."

A CONVERT CRUCIFIED.

At Christmas time, 1879, there was a fearful persecution in a district within a hundred miles of Canton, where a wealthy Christian convert, having determined to build a church in his village, was seized and tortured to make him forswear Christ. On his remaining steadfast, he was bound to a cross and swathed in cotton wool saturated with oil, and so was burnt alive. Four of his fellow Christians were also fearfully tortured and mutilated, and then they likewise were tied to crosses and burnt, since they could not be induced to recant.—*From Miss Gordon Cumming's Book.*

LOOKING FOR A SOUL.

A missionary in China says that one day he overtook a woman in Hang-Chow holding up a large green umbrella, though it was quite fine, and carrying a lighted candle, though it was quite light, and with a child's garment on her arm. She was slowly walking along the street, plaintively calling some one by name. *The poor thing was looking for the departed soul of her sick child.* Everyone is supposed to have three souls, and the child was so sick, it was evident one of its souls had already departed, and was hovering about in the neighborhood. She was calling it to come back. The lantern was to enable it to find its way, the child's garment on her arm it would at once recognize and re-inhabit, and the umbrella overhead would protect it from the sun, and make it otherwise snug and comfortable. On her return to the house she would lay the garment on her child, and the recaptured soul, thus conducted back, would enter in and dispel the sickness!

WHAT SHOULD WE DO FOR MISSIONS?

(PUBLISHED BY REQUEST.)

"What should we do for missions? Well, well,
The question is proper, and so let me tell
What we should do for the missions.
And *first* let me say, by way of appeal,
To all our dear readers: You kindly should feel
The sweetest of love for missions.

For love begets goodness; and goodness, you know,
On errands of duty and mercy will go,
And circle the world with its missions.

And so when our heads and our hearts are all right
We shall do with our hands and do with our might,
And cheerfully do for our missions.

'But *what* shall we do?" Well, *first* every day
Be sure from the fullness of heart we should pray
For the blessing of God on our missions;
And then every Christian, no matter how small,
No matter how weak, may expect there will fall
The dews of his grace on our missions.

Strong faith is the ladder on which we climb
The gates of the heavenly heights sublime,
And prayer is the soul's earnest pleadings;
And so from the depth of our souls we should pray,
In strength and in weakness, in faith every day,
And follow the Spirit's good leadings.

And prayer will blossom for me and for you,
Will strengthen, uphold, and help us to do
The all, we can for missions.
And make us feel deeper the duties which bind
And make us as one with the rest of mankind,
In the sweet, good work for missions.

And then we should give as God gives the dew,
The rain, and the sunshine, to bless me and you,
And give all we can for missions.
To pray without giving—well, well, let us see—
May never reach heaven nor bless you nor me,
Nor be of much use to the missions.

As the flowers give sweetness, so, Christians, should you,
Though your purse should be slender, your pennies but few,
With prayer kindly give to the missions;
And then the good Father in heaven will smile,
On your kindness and goodness of heart all the while,
And bless what you do for the missions.

TO A CHILD.

"My fairest child, I have no song to give you;
No lark could pipe to skies so dull and grey;
Yet, ere we part, one lesson I can leave you
For every day.
Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and that vast forever,
One grand, sweet song."

PROGRAMME FOR MISSION BAND.

Singing Ps. 121, 7s.

Sentence prayers to be closed by leader.

Singing Ps. 46, C. M., 3, 4.

Theme—*The water of life.* Rev. 22: 17, last clause.

Responsive reading—John 4: 1-14.

"Jesus will give the water of life freely to those who love him." It can be had for the asking. "Ask and ye shall receive." He will give it to every one of whatsoever race, tribe or tongue he may be. "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."

Editorial Department.

4,500 SUBSCRIBERS TO MAGAZINE. 18,819 MEMBERS OF MISSIONARY SOCIETIES.

We send forth this first number of volume four of the MAGAZINE with gratitude to God and hearty thanks to the many friends who have labored with us to increase its circulation and promote more effectively the interests of our church. We regret that more have not been inclined to join in this effort. The figures at the head of this column will reveal a striking discrepancy between the number of members of missionary societies and the number of subscribers to the MAGAZINE. Your committee believes that the interest of our women in mission work is in direct proportion to their knowledge; that knowledge leads to interest, interest to zeal and zeal to sacrifice. It is well said that "a familiarity with Christian missions is a liberal education." The *facts* of missions in this day furnishes much of the stimulus to the vigorous prosecution of

mission work, and where can you find a better agency for supplying this knowledge than in your own Missionary Magazine? Where can you find facts more eloquent or inspiring than those furnished by our own missionaries in their letters, which tell us "not of wars and cruelties but of the more peaceful triumphs of the cross." Inasmuch as the MAGAZINE is published but once a month, and at the low price of 60 cents a year, it goes without saying that we do not *presume* to compete with journals of higher price, double the size, or issued more frequently, in furnishing general information. The object of our periodical is rather to present the needs and progress of our own mission work, both at home and abroad, and, as far as possible, the needs of the whole world; to give a satisfactory and intelligent understanding of the work undertaken by the General Missionary Society, and for mutual suggestion and inspiration among the local societies and bands; and above all, to awaken the women of our church to a sense of their obligation to God for the use of the privileges and the means he has, in this favored Christian land, bestowed upon them. The very fact that the various denominations have their Women's Missionary Societies, and each society publishes a periodical devoted mainly to its own work, is evidence that the interpretation of the Saviour's command, to "preach the gospel to every creature," is a *unit* among them all, and that all these religious bodies are doing what they can toward this grand end. What more can we say to induce the large proportion to imitate the loyalty and devotion of Christian women of other names to their own church literature, by contributing to the support of the only Missionary MAGAZINE of the United Presbyterian church?

With the present number we step into a new MAGAZINE year. "The lapse of time enforces the importance of being in earnest." In our work, as in all Christian work, opportunities are ever unfolding, and with so many incentives it were pity of pities were it not done heartily. The work of the committee, agents and subscribers, if done heartily as unto the Lord, will, through the ministry of the Spirit, be a power for good.

The appointment of Presbyterial agents for MAGAZINE is, we believe, a step that will advance its interests. These persons can by corresponding with local agents give them any needed aid; look after the appointment of agents in societies where there are none, and by correspondence with pastors or members of session in congregations where there are no societies, learn the names of women who are interested in the MAGAZINE and who would look after its interests as a loving duty. The full lists we are getting show that some of our agents are working with a will. If all our congregations could be thoroughly canvassed we would be surprised at the results.

The seventh annual meeting of the International Missionary Union was in session at Clifton Springs, N. Y., June 11th-18th, 1890. The Union has enjoyed the hospitality of different places and societies, but nowhere has it more truly breathed its native air than at Clifton Springs, whose atmosphere is invigorating, both to the physical and spiritual man. In the large Sanitarium and Annex, the beautiful grounds and the well-stocked farm near by, the noble Christian character of Dr. Foster finds a fitting expression; for this magnificent property, valued at over half a million, was in 1881 deeded to a Board consisting of representatives of several evangelical denominations; and it is arranged that all ministers, missionaries, school teachers and indigent church members can receive medical treatment and the benefit of the

baths free of charge. Dr. and Mrs. Foster showed their interest also by participating in the meetings, and Mrs. Foster quite won the ladies' hearts by her generosity with her flowers. The heartiness of the hospitality may be guessed at by the invitation extended to the Union to meet there again next year and every year.

The International Missionary Union, as most of our readers are aware, is composed entirely of returned missionaries, including those who are home on furlough and those who are at home permanently. Most of the evangelical denominations were represented. This meeting, which continued over a week and held three sessions daily, was no holiday affair, but meant solid work. Much time was given to devotional exercises. Interesting papers were read and many practical questions discussed. Altogether the meeting was most instructive and inspiring. It was characterized by the humility and unanimity of its members. While discussions were participated in by persons from different denominations and from many lands, there was at no time even the shadow of controversy. "Many members in one body,"—"one body in Christ."

Resolutions condemning the liquor traffic in Africa, the treatment of the Chinese in America and the opium traffic in China were adopted. Two women's meetings were among the finest of the week.

To the untiring and efficient efforts of the president, Dr. J. T. Gracey, and the secretary, Rev. W. H. Belden, and their able assistants, the association owes much of its success. The presence of Dr. Wm. Dean, that patriarch of missionaries, was at once an inspiration and a benediction. The motto of every member seemed to be, "Once a missionary, always a missionary," and whether able to go to the ends of the earth, or obliged to remain quietly at home, to be "about our Father's business."

Our church was represented this year, for the first time, by a member of the MAGAZINE Committee. It is earnestly hoped that it will be represented next year by some of our missionaries fresh from the field. They would be well repaid for their effort to be present.

Since the withdrawal of our Chinese Mission to the Pacific coast we have known less of the work in China. Our readers will therefore have a special interest in the paper of Rev. Mr. Taft, which was so well received at the International Missionary Union. We rejoice that so much good work is being done in China, and that there are such grand results. There is no longer a wall in China. The country is open to the missionary from coast to core, and this in conservative China.

The work on the Girls' Industrial Home at Chase City, Va., is being rapidly pushed forward and the building will be complete, ready for furnishing, this month. It is desired to have it furnished ready for occupancy by the first of September. It is greatly desired that the furnishing, as well as the erecting, of the building should be the work of the women and children. Several societies have already responded. Are there not many others who will come up promptly and assume the responsibility of furnishing a room? If not equal to that, take a bed or furnish the bedding for one or more, as may seem best.

There are twenty rooms for pupils, each of which will require such furniture as is needed in any bedroom, and which will be plain and substantial in character. It is estimated that $30 will cover the expense of the furnishing of one room, excepting the bedding.

Those desiring to assist in furnishing this Home will greatly facilitate the work by communicating with the correspond-

ing secretary of Freedmen's Work, at once. See address on back of MAGAZINE.

Please remember also that the Little Boys' Home at Knoxville, Tenn., will be ready for furnishing in a short time. Possibly there may be some societies desiring to heip, but cannot arrange in time for the Industrial Home; these can have the pleasure of coming to the rescue of the Little Boys'.

In order to secure the best rates possible, it has been thought best to have all the furniture bought together. But any society, or societies, sending $30 to the treasurer, Miss E. J. Sloan, No. 5176 Liberty, Ave., Pittsburgh, Pa., will be credited with the furnishing of a room, and have the privilege of giving it a name by which it will be recognized, should its members so desire.

The Committee, in compliance with the direction of the Women's General Missionary Society, published the minutes of the meeting in Washington, Iowa, as the July number of the MAGAZINE. In addition to the 4,500 subscribers' copies they published 1,000 extra; the whole costing about $500, of which $147 was for the statistical tables, furnished by Shaw Bro's. This amount is about $325 in excess of the cost for an ordinary monthly issue of the MAGAZINE, and should be made up to the Committee by the sale of the extra copies and by voluntary assessments from the Presbyterial societies. Very little has as yet been, or will likely be, realized from the sale of the extra copies—a large number of which, it is probable, will be left on the hands of the Committee. The amount pledged by the societies at Washington, even supposing that it is all paid in, and the other societies pay in the same proportion, will fall considerably short of meeting this deficit. The Committee would suggest that, while all the societies pay what they have pledged, or may yet pledge, the stronger societies should double, or even triple, the amounts pledged and paid by them. One Presbyterial society has already nearly doubled its assessment when the matter was brought to its attention. Extra copies of July number containing minutes, fifteen cents.

Dr. Dales' jubilee, which was fittingly celebrated in the Second U. P. church of Philadelphia, June 4th, has almost, unconsciously to ourselves, produced the impression of a golden wedding. It was an occasion for sanctified joy, and of Dr. Dales it can truly be said, he is wedded to his chosen work. In sickness and in health, in joy and in sorrow, he has loved and cherished his congregation. But while so faithful to them, he has done much for the other branches of church work. As editor of the Christian *Instructor*, as professor at the Newburg Theological Seminary, and as secretary of our Foreign Mission Board from its organization till the present time, he is well and favorably known wherever there are United Presbyterians. So intimately is he connected with our foreign mission work that we can scarcely think of it without thinking of him.

The text of his semi-centennial sermon was Ps. 77: 10. In his introduction he spoke of the greatness of the events of the fifty years covered by his pastorate. It is safe to say that few, if any, have labored more faithfully for these grand results than Dr. Dales himself.

For three years just ended the WOMEN'S MISSIONARY MAGAZINE has not received advertisements, but at the late meeting of the Women's General Missionary Society, at Washington, Iowa, it was decided to allow a limited space for such as the Committee should deem of suitable character. This we hope to do largely with the help of our ladies living in cities. This MAGAZINE, entering be-

tween four and five thousand homes and usually filed for future reference, becomes a valuable periodical in which to advertise. It is the only publication of the kind in a church of over one hundred thousand members, and circulates in some sixteen or seventeen states. For terms, address,

MRS. J. G. CARSON, Treas., Xenia, O.

Any persons who have received defective copies of July number of the MAGAZINE, will please notify me by postal card, and a correct copy will be furnished them. Persons who have sent money for extra copies of July number and have not received them, will please let me know immediately.

MRS. J. G. CARSON.

Mr. and Mrs. Moosa, of Xenia, O., recently delighted a large audience in the Second United Presbyterian church, Cedar Rapids, Iowa, with their lecture, "Egypt and the Missionaries." It can be truly said that no other persons ever gave us such an interesting and instructive address. They won their way into many hearts in Cedar Rapids.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and carefully wrapped so as not adhere to the letter or each other.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

Owing to the July number having been given up to the Minutes of the Woman's General Missionary Society, much editorial and missionary correspondence was necessarily delayed.

From private letter of June 10th,

JHELUM, AMERICAN MISSION.

MY VERY DEAR FRIENDS:

I have been very busy since I left you all. The three months travel through the Continent and India, including the sail over the deep blue seas, was very enjoyable, especially as I had pleasant traveling companions all the way from America, yet it was tiresome and took all my time, energy and senses to take in and enjoy my surroundings, especially in London, Paris and Rome, and I just gave myself up to it all and let loose the bow strings of my being, and that is saying a good deal for me. I did get tired enjoying all I saw during my journey home, but after five years of hard labor in America, this relaxation I needed, and it did me good. It made me strong for the work here, for I have been busy since the day I reached the field—busy every day and anxious every hour, since the 11th of April when I came up here to fill my appointment, for I have had sick people *all* the time and yet I don't feel the least bit worn out. * * * * * * A word now about the work. On the 1st of May I opened my dispensary in the city, in a mission house which was formerly used for schools. It just suited me; in fact, if I had built a dispensary I could not have made it more suitable. Dr. Eleanor Adamson, a classmate in America, helped me considerably in arranging things and starting work. I have not been able to give it its share of my time and attention, yet I am glad to be able to say that the work is enceuraging and promising. By and by I hope to be able to give you an account of the work. I am going to open another dispensary at Bhera, some eighty miles from here on the railroad, a new station in Shahpur District, where we hope to have a regular missionary some day, if we have men and women enough to send them there. Mr. Scott has been working both stations and districts for some years, and just now he is building a church at Bhera, with money he has raised by subscriptions in this country, and in the church the side rooms have been turned into a dispensary for my work, a very thoughtful provision. And now I am getting furniture and things ready to start work there just as soon as the building is ready. Mr. Scott is out there getting the building ready and we hope he will have it ready for use in a month more. I want to say a good deal but have not the time.

Yours truly,

S. E. JOHNSON.

We remind societies and friends that *now* is the time to prepare and send boxes for the Freedmen. It is proper to suggest that only clothing be sent that *can be used*, and special pains be taken to prepay *freight charges*.

We make note of the recent arrival of Rev. Wm. Harvey, wife and daughters, Miss Anna Thompson, from Egypt; Rev. J. P. McKee, from India. With Dr. Watson and family, Miss Rosa McCullough already in this country, our churches cannot but feel the influence of the presence and valuable experience of these

missionaries. As they sojourn and mingle with friends and brethren may the good they receive be equally stimulating and encouraging. In this connection we are grateful to mention that whilst serious sickness has overtaken some of the missionaries in both our mission fields, there is promise now of restoration to health and the prosecution of their chosen work.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT—JUNE 1890.

The monthly meeting of the Board was held on Tuesday, June 3d. The usual devotional exercises were conducted by the President. Treasurer reports $4,129.80 received in thank-offering. It is not possible to give the exact sum, as some of the envelopes do not contain the money they report, part of it having been used for home work and counted in as thank-offering. The treasurer only counts the money she actually receives. Any discrepancies will be explained by her in the MAGAZINE. One new life member reported, Miss Sarah E. Morrow, of Leanna, Kansas.

Foreign secretary reports a letter from Dr. Johnson, who will hereafter have Miss Anderson to assist her. A letter was read from Dr. Martin, of India, adding his plea to the rest, for six additional missionaries. Request from South Omaha for a woman missionary.

Freedmen's secretary received a letter from Chase City giving estimates of furnishing for the Girls' Industrial Home. The report will be sent out next month after Dr. Vincent and Rev. Veazy consult and agree on prices, &c. The Board authorized the publishing of its charter in the MAGAZINE in connection with the minutes of the Women's General Missionary Society. A motion to proceed to election of officers and confirm the nominations made at Washington, Iowa, by the Convention, was carried, and resulted in the election of the following named persons to serve as officers of the Women's Board for a term of one year: President, Mrs. Eliza J. McPherson; Recording Secretary, Mrs. Mary W. Porter; Treasurer, Miss E. J. Sloan; Cor. Sec. of Foreign work, Mrs. W. J. Reid; Cor. Sec. of Home work, Mrs. H. C. Campbell; Cor. Sec. of Freedmen's work, Dr. C. Jane Vincent.

The following nominations were confirmed to serve three years: Mrs. H. C. Campbell, Mrs. Jno. B. Herron, Mrs. A. P. Burchfield, Mrs. Thos. S. Stewart, Mrs. J. R. Johnston.

Executive Committee appointed by president to assist the treasurer in auditing her accounts monthly: Mrs. John B. Herron, Mrs. Thomas S. Stewart.

MRS. MARY W. PORTER,
Homewood-ave., Pittsburgh, Pa. Secretary.

SECRETARY'S REPORT—JULY, 1890.

Met as usual in Second church, Pittsburgh, only a few members present, the great heat being sufficient excuse for absence. The meeting opened by the president—prayer by Miss Sloan.

Foreign secretary reported letter from Dr. Dales concerning missionaries to be sent, several applications received and are under consideration. A letter from Dr. Johnson, in which she speaks of the serious illness of Miss Given, and also one from Dr. White, who says there never was so much sickness among the missionaries as in this year.

Home secretary reported the contemplated transfer of Indian work to the Women's Board. The transfer has not yet been officially made, but we hope in a short time to give full particulars of this interesting transaction. It was decided to discontinue for the present, the Home missionary at Portland, Oregon.

Freedmen's secretary reports: The estimates for furnishing the Girls' Industrial Home at Chase City were submitted and referred to a committee, to purchase as their judgment dictates. A new carpet was also ordered for the teachers' parlor at the mission at Norfolk. The furnishing of the Girls' Industrial Home and Little Boys' Home is recommended to societies. In the Home at Chase City there are rooms to be furnished, and beds are needed for Little Boys' Home at Norfolk.

Treasurer received $929.40 during the month of June; also reported the appropriation of thank-offering money to objects specified.

MRS. MARY W. PORTER, Sec'y.
Homewood Ave., E. E., Pittsburgh, Pa.

TREASURER'S REPORT—RECEIPTS FOR APRIL, INCLUDING THE 1ST AND 15TH, 1890.

Foreign.—Alliance, $5; 2d Des Moines, 8; Albany, N. Y., 37; Indianapolis, 2; Shiloh, Ind., 13.55; Madison, Ind., 5; Big Spring, 17; Juvenile Soc., Big Spring, 16; Southfield, 6; Sharon, Ind., 5; Jacksonville, 20; Greeley, Col., 33; Amity, Kan., 3; 2d San Francisco, 10; Irwin, 2.15; Unity, Pa., 14; Y. L. M. S., Unity, Pa., 1; Mt. Pleasant, Westmoreland Pres., 12.50; Mission Band of same, 6; Bethesda, 10; Scottdale, 10.50; West Newton, 60.25; S. S. Infant class, McKeesport, 10; Piqua, 15; West Leipsic, 5; Huntsville, 19.50; Huntsville Mission Band, 3; Sugar Run, 9.88; Bellefontaine, 5; Mission Band, Bellefontaine, 5; 1st Xenia, 25; Clifton, Y. P. M. S., 8; Springfield, O., 22.49; Mission Band, Springfield. 10; Greenfield, O., 5; Erie, 10; Cochranton, 5; Power, 2.25; Hartstown, 10; Shenango Lake Pres., 3; Erie Mission Band, 20; Harrisville, 5; 1st Ohio Pres., 69.35; Fairview, Pa., 10; Kittanning, 7; Thornville, 10.67. 2d New Wilmington, 10; Y. L. M. Circle, 2d New Wilmington, 8; also Mission Band, 2.40; Iberia, 12; Mt. Pleasant, Frankfort Pres., 16; Burgettstown, Mission Band, 6; Y. L. M. S., Kirkwood, 13; South Henderson, 7; Elvira, 5; 2d Monmouth; 30.32; College Springs Pres., 5.75; Cedar Creek, 23; Deer Creek, Allegheny Pres., 15; Neshannock, 20; Center, Beaver Valley, Pres., 10.25; Beaver Falls, 11; Y. L. M. S., Beaver Falls, 11.25; Beaver, 5.50; 2d New Castle, 12; Mahoning, Beaver Valley Pres., 9.79; Mission Band, Be Witt, 2.37; Peter's Creek, 45.50; Franklinville, 23 Sterling Valley, 6; Pearl Gatherers, Sterling Valley, 9; Mumford, 13; 11th Pittsburgh, 5; Mt. Washington, 9.

Salaries.—Miss C. E. Wilson. Des Moines Pres., $67.50; Miss Anna Given, Indiana Pres., 138.25; Miss Corbett, Conemaugh Pres., 100; Mrs. S. E. Johnson, M. D., Westmoreland Pres., 27.10; Miss Smith, W. M. S., Northwood, 10; Miss Thompson, First Ohio Pres., 62.50; Muskingum Pres., 63.50; contemplated missionary, College Springs Pres., 95.52; Miss J. L. White, Beaver Valley, Pres., 150; Miss Martin, Mansfield Presbytery, 10; Miss Campbell, Monmouth Presbytery, 32.50;

Miss McCahan, Chartiers Pres., 25; Miss Brown, Monongahela Pres., 150.

Miscellaneous.—Miss Ida F. McLean's S. S. class, Washington, Pa.—birthday offerings for one year—for Mrs. Dr. Johnson, India, to use as she thinks best, $5; Concordia, Kan., for schools, Egypt cove Rosa Hanain, Cairo, 25; Columbus, O., Girls' School, Cairo, 10; and Sialkot, 10; S. S. class, Logan's Ferry, Girls' School, Sialkot, 5; Y. P. M. S., Springfield, O., Asyoot College, 10; Jamestown, O., pupil, Sialkot, 20; Norwich. Girls' School, Egypt, 10; Tiro, for same, 10; Service, Frankfort Pres., for same, 12; also, for Sialkot, 12; Children's Band, 2d Kansas City, Girls'School, Asyoot, 2; Mission Circle' 5th Allegheny, Sialkot, 10; Willing Workers, New Brighton, to educate a boy in Egypt, 34; 1st New Castle, Girls' School Egypt, 30; Galt, Cairo, 12.50; and Asyoot, 12.50; also scholarship, Sialkot, 25; Pearl Gatherers, Caledonia, N. Y., pupil, Cairo, 55; 4th Pittsburgh, Cairo, 5; 9th Pittsburgh Mission Band, ½ year, Girls' School, Sialkot, 11.

Support of Sialkot Hospital.—Union, Ia., $5; Jamestown, Kan., 5; a member of 2d New Wilmington con., 10; Y. P. M. S. Springfield, O., 10; First Ohio Pres., 1; College Springs, Pres., 1.50; Mission Circle, 5th Allegheny, 10; Christian Workers, 3d Pittsburgh, 2; 4th Pittsburgh, 10; 6th Pittsburgh, 10; Y. W. M. S., 6th Pittsburgh, 5; 7th Pittsburgh, 15; Gordon Band, 7th Pittsburgh, 2; Mt. Washington, 4.50.

Dr. Johnson's Hospital.—Y. L. M. S., Wooster, $6; Youthful Workers, 1st Kansas City, 1.68; Mission Band, Galt, Canada, 15.

Home and Warm Springs Indian Mission.—Alliance, $6; Helping Hand Mission Band, Cass St. Mission, Omaha, 20; Union, Ia., 10; Unity. Ia., 5; Carmel, 14.25; Indianapolis, 2; Shiloh, Ind., 13.30; Milroy, 4; Mission Band, Madison, Ind., 2; Caledonia, Ind., 3; Big Spring, 20; Lower Chanceford, 15; Grand Prairie, 5; Sharon, Ind., 2; Conemaugh, 16; Shelocta, 5; Jacksonville, 8; Saltsburgh, 10; Amity, Kan., 3; 2d San Francisco, 10; Horton, 3; Fairfield and Ligonier, 10; Irwin, 15; Sarah Dales Lansing M. S., Elizabeth, 20; Mt. Pleasant, Westmoreland Pres., 12.50; Mission Band of same, 6; Connellsville, 5; Piqua, 10; Northwood, 4.50; West Leipsic, 5; Huntsville, 19.50; 1st Xenia, 20; Clifton, 11; Springfield, Ohio, 22.49; Cedarville, 10; Sugarcreek, 30; Erie, 18.25; Cochranton, 5; Power, 2.25; Waterford, 19; Utica, Lake Pres., 5; Shenango, Lake Pres., 5; Harrisville, 10; First Ohio Pres., 83; Fairview, 10; Bloomfield, Muskingum Pres., 13.17; Pleasant Hill, 6; East Union, O., 4; Thornville, 10; New Concord, 10; Brookville Pres., 30.50; Tiro, 17; Iberia, 4; Mt. Pleasant, Frankfort Pres., 16; Service, Pa., 10; Warrensburg, 10; Kirkwood, 10; Mission Band, Kirkwood, 6; Elvira, 7; Henderson, 38.50; First, Los Angelos, 17.50; Wildomar. 4.50; College Springs Pres., 42; Sunbeam, 10; Davenport, Iowa, 12; North Henderson, 8.50; Mission Circle, Fifth Allegheny, 10; Bellevue, 5; West Union, Allegheny Pres., 5; Deer Creek, Allegheny Pres., 5; Oak Grove, Beaver Valley Pres., 11; Mt. Jackson, 10; Beaver Falls, 11; Y. L. M. S., Beaver Falls, 11.25; Bethel B. V. Pres., 10; New Brighton, 10; "Willing Workers," New Brighton, 5; Second, New Castle, 10; Wurtemburg, 5; Y. L. M. S., Wurtemburg, 5; Mt. Hope, 8; Taylorstown, 6; Peters' Creek, 10; Franklinville, 23; Sterling Valley, 6; "Pearl Gatherers," Sterling Valley, 9; Cuylerville, 6; Fifth, Pittsburgh, 3; Seventh, Pittsburgh, 15, Y. W. M. S. of same, 7, also Gerdon Band, 2; Eleventh Pittsburgh, 10; Mt. Washington, 5; Oakland Chapel, 18.

Salary.—Mrs. Henrietta Brown.—Wooster, $24; 4th Pittsburgh, 5.

Freedmen.—Alliance, $5; Indianapolis, 2; Milroy, 2; Madison, Ind., 5; Mission Band Madison, Ind., 2; Sharon, Ind., 5; Saltsburg, 5; 2d San Francisco, 5; Horton, 3; Irwin, 1.20; S. D. L. M. S. Elizabeth, 10; Union, Westmoreland Pres., for Bluestone, 5; Northwood, 7.50; Sugar Run, 1.5; Bellefontaine, 5; Scotch Ridge, for Prairie Bluff, 5; Y. P. M. S., Clifton, 4; Springfield, O., Mission Band, 5; Reynoldsburg, 8; Cochranton, 5; Power, 2.25; Shenango, Lake Pres., for Norfolk, 3; Mission Band, Erie, for Bluestone, 5; New Athens, Y. L. M. S.. 15; 1st Ohio Pres., 57; East Union, O., 2; 2d New Wilmington, 10; Brookville Pres., 8.50; Wooster, 23; Y. L. M. S., Wooster, 6; Burgettstown, 14; Topeka, 5; 1st Kansas City, 8; Mission Band, Kirkwood, 6; College Springs Pres., 9; West Union, Allegheny Pres., 5; Deer Creek, Allegheny Pres., 5; Beaver Falls, 11; Oakland, Beaver Valley Pres., 11; New Brighton, 11; also Willing Workers, 5; Andrew, for Bluestone, 8; Taylorstown, 6; Sterling Valley, 1; Cuylerville, 3; 6th Pittsburgh, 32.64; Gordon Band; 7th Pittsburgh, for Norfolk, 10; Mt. Washington, 4.

Little Boys' Home.—Union, Ia., $5; Monroe, Ia., 10; Richland, Ind., 5; Y. P. M. S., Sugar Creek, 10; Erie, 10; Utica, Lake Pres., 5; Waterford, 8; Londonderry, 5; Wayside Gleaners, Wooster, 5; College Springs Pres., 16; Fulton Mission Band, 4th Allegheny, 9; Mission Circle, 5th Allegheny, 35; Y. L. M. S., Beaver Falls, 5.63; Y. L. M. S. Wurtemburg, 3; Warrant from Freedmen's Board as received from Sabbath Schools, 2,918.53, as received from L. M. Societies, 136.57; 5th Pittsburgh, 5; 7th Pittsburgh, 10; Gordon Band same church, 2; 8th Pittsburgh, 5.

L. G. Home.—Y. P. M. S., 2d Xenia, 10; College Springs Pres., 19.25; Y. L. M. S.; Beaver Falls, 5.62.

Industrial Home for Girls, Chase City.—Jamestown, Kans., $5; Mission Band, Park Av., Omaha, 4.87; Indiana, 22.50; Buds of Promise, Indiana, .25; Elderton, 7; Band of Little Workers, Connellsville, 6; 1st Xenia, 10; Erie, 10; Buchanan Hill, 2; Miss Mary McCormick, Corsica, 2; Harlansburgh, 7; Mission Band, Plain Grove, 2; Service, Pa., 5; College Springs Pres., 26.86; Bellevue, 5; Neshannock, 9; Y. L. M. S., Beaver, 13.60; Martin Mission Band, 2d New Castle, 3.50; Mahoning, B V. Pres., 3; Scotch Grove, 16.67; Mission Band, Washington, Pa., 3; Y. W. M. S., 1st Pittsburgh, 15; also Willing Workers, 10; Y. W. M. S., 6th Pittsburgh, 26; also McBride Band, 15; 7th Pittsburgh, 10.

Church Extension and Parsonage Fund.—Alliance, $4; Concordia, 3; Mission Band, Park Av., Omaha, special, 5; Spring Hill, 3.90; Milroy, 2; Sharon. Ind., 1; 2d San Francisco, 10; Horton, 3; Piqua, 9.50; Sugar Run, 10; Sugar Run, special, 5; Bellefoutaine, 7; Mission Band of same. 5; Clifton, 12; Y. P. M. S., Clifton, 5; Y. P. M. S., Springfield, O., 6; Cochranton, 5; Power, 2.25; High Ridge, 5; Harrisville, 10; First Ohio Pres., 51; Y. L. M. S., Freeport, special, 10; East Union, O., 2; The Jewels, M. S., 1st Mercer, special, 14.65; Wooster, 24; Service, 15; Kirkwood, special, 5; Mission Band of same, 6; College Springs Pres, 18; Aledo, 14; Deer Creek, Allegheny Pres., 5; Mt. Jackson, 5; Neshannock, 3; Y. L. M. S., Beaver Falls, 5.62, from same, 5.63; Bethel, B. V. Pres., 7; Willing Workers, New Brighton, 8; 2d New Castle, 5; De Witt, 1.70; Galt, Can., 17; Taylorstown, 6; North Buffalo, 21; Peter's Creek, 10; Washington, Pa., 31; Sterling Valley, 2; Y. W. M. S., 1st Pittsburgh, 10; Christian Workers, 3d Pittsburgh, special, 3; 4th Pittsburgh, 5; 5th Pittsburgh, 2; Y. W. M. S., 6th Pittsburgh, 26; 7th Pittsburgh, 15; Gordon Band of same, 2; also Paulitson Society, special, 5; Oakland Chapel, 15.

Ministerial Relief.—Unity, Ia., $5; Troy, Mich., 10; Indianapolis, 2; Spring Hill, 3.90; Milroy, 2; Sharon, Ind., 2; Amity, Kans., 3; 2d San Francisco, 5; S. D. L. M. S., Elizabeth, 7; Mission Band Bellfontaine, 2; 2d Xenia, 15; Springfield, O., 10; Mission Band Springfield, 9; Y. P. M. S., Sugar Creek, 10; Jamestown, Pa., 5; Utica, Pa., 5; High

Ridge, 5; Harrisville, 10; First Ohio Pres., 20; Brookville Pres., 2; Warrensburg, 1; Topeka, 5; Biggsville, 5; College Springs Pres, 3; 5th Allegheny, 15; Deer Creek, Allegheny Pres., 5; Sterling Valley, 2; Christian Workers, 3d Pittsburgh, 2; 5th Pittsburgh, 2; 6th Pittsburgh, 32.64; Ewing Band same church, 3; 7th Pittsburgh, 10; Gordon Band of same, 2; 9th Pittsburgh, 10; 11th Pittsburgh, 5.

Orphans' Home, Allegheny.—Buchanan Hill, $1.50; First Ohio Pres., 5; College Springs Pres., 16; 5th Allegheny, 20; West Union, Allegheny Pres., 5; Willing Workers, 1st Pittsburgh, 10; Christian Workers, 3d Pittsburgh, 2; Gordon Band 7th Pittsburgh, 2; 7th Pittsburgh, 10; 11th Pittsburgh, 5; Oakland Chapel, 5.

Orphans' Home Hospital, Allegheny.—Young Helpers, Salem, $51.08; Bethesda, 14; 7th Pittsburgh, 10; 9th Pittsburgh, 15.

Aged Peoples' Home.—Buchanan Hill, $3; High Ridge, 6; Service, Pa., 10; Canonsburg, 6.

Life Membership of W. G. M. S.—Mrs. W. W. Grier, Hulton, Pa., 25.

Contingent Fund of W. A. Board.—Xenia Pres., $4.15; Brookville Pres., 1; Monongahela Pres., 2; From Dr. Johnson's reception, Allegheny, .60; Mr. John T. Findley, from sale of Mission Band Helper, 39.15; Mrs. J. C. Doty, from Mission Band Helper, 1.70; also from Rules of Order, 2.45, and Thank-offering envelopes, 15.30.

Interest on bank deposits, $233.45.

E. J. SLOAN, Treas.

QUESTION DRAWER.

Ques.—How shall the incidental expenses of missionary societies and mission bands be paid—from the treasury, or shall there be a special fund for that purpose?

SUGGESTION CORNER.

Seeing a suggestion in the April MAGAZINE, that the different churches send a report of the workings of their missionary societies, we thought perhaps if others knew of the disadvantages under which a society on the frontier labored, it might encourage those better situated. We are on the Colorado and Kansas line, with no church for preaching, Sabbath-school or any of our meetings. Our society meets from house to house; we have a membership of twelve, which is all the ladies of our congregation except two. In connection with the ladies' society we have a children's society with a membership of thirteen. They are under the care of the ladies' society, but have their own treasurer and secretary. We use the programmes given in the MAGAZINE. Some of our members walk two and three miles, part of the time, to attend the meetings. E. E. ROSS, Towner, Col.

After much deliberation and prayer, it was decided to attempt the organization of a missionary society for the older boys and young men of our congregation. Our purpose was announced in the Sabbath-school and from the pulpit, and, on Monday evening, May 19th, we held our first meeting. The attendance was good, and we found the young men not only willing to join the society, but interested and earnest. At a second meeting they effected a permanent organization, and are now ready for work, which we hope, by the blessing of God, will be a good and successful work for the cause of missions. E. W. P., Erie, Pa.

The Eighth annual meeting of the Women's Missionary Society of the First Ohio Presbytery was held in the United Presbyterian church, southwest corner of Fourth and Jefferson streets Dayton, Ohio, June 12th, 1890. Societies were all represented except Monroe, Sycamore and College Corner. Reports showed an interest throughout the societies in misson work, and something accomplished for the Master. Programme, as published in the *United Presbyterian*, was carried out without an omission.

Officers elected as follows: President, Mrs. Belle Elliott; First Vice-President, Mrs. N. M. Foster; Second Vice-President, Mrs. E. A. McDonald; Recording Secretary, Miss Clara Brown; Corresponding Secretary, Miss Anna Aiken, Dayton; Treasurer, Mrs. J. Y. Scouller, Fair Haven.

The annual letter from our missionary, Miss Anna Y. Thompson, was listened to with intense interest, and the society was led in prayer by Mrs. French, of Dayton, in behalf of Miss Thompson, whose face we hope to see in the near future. Special prayer was offered for the sick ones in our society—two of the officers being home on account of sickness. The sympathies of the society were extended to Mrs. Krone, of College Corner, in her affliction, and the secretary instructed to send her the action taken.

On recommendation of our delegate to the Women's General Missionary Society a Presbyterial agent was appointed to take charge of the subscriptions to the WOMEN'S MAGAZINE in this Presbytery, and to whom local agents shall report; Mrs. M. E. Simpson, Hamilton, Ohio, is the agent, (local societies please make a special note of this.) Local societies were also urged to pay into the Presbyterial treasury the assessment of 10 cents per member—that there may be no lack when needed.

All papers read clearly showed that much care and thought had been spent upon them; they were entertaining, instructive, and *could be heard*. The little girls deserve special commendation for the delivery of their recitations.

After the devotional exercises at the evening session Mrs. J. H. Winters, of the Presbyterian church, Dayton, gave a "Talk on India." Mrs. Winters, with her family, spent one year in a journey around the world, giving much attention to mission work while abroad, and knows whereof she speaks. Her manner of speaking is very pleasing and the matter instructive.

Thanks were tendered to Mrs. Winters; also to the ladies of Dayton congregation for their hospitality. After the doxology, as found in psalm 72, L. M., and benediction by Rev. D. H. French, D. D., pastor of this congregation, the delegates were sent on their way rejoicing, or entertained for the night. Thus ended one of the best meeting of the First Ohio Presbytery.

The following resolutions were adopted:

Resolved, 1st—That it is the sentiment of this Women's Missionary Society that great credit and thanks are due the editors of the WOMEN'S MAGAZINE, for their earnest effort and untiring zeal, to make the MAGAZINE a success and an instrument of usefulness in the Church.

2nd—That we personally show an interest in the welfare of the MAGAZINE, and strive to increase its circulation by our own example.

3rd—That this Women's Missionary Society appoint a Presbyterial agent to take charge of the subscriptions to the MAGAZINE in this presbytery, and to whom all local agents shall report.

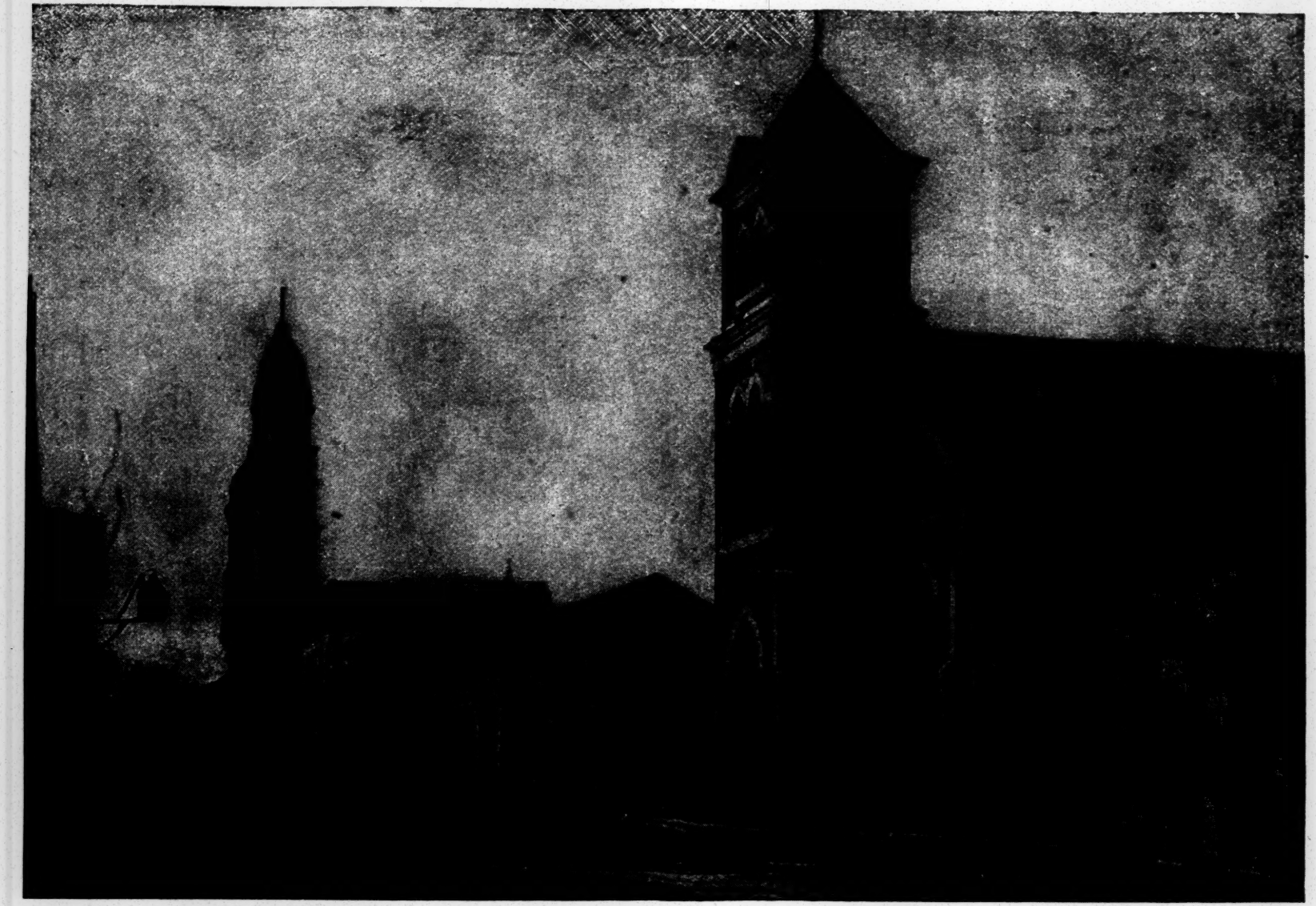
4th—That the $5.00 pledged by our delegate for the printing of the Minutes of the Women's General Missionary Society, be paid by our treasurer from the fund for incidental expenses.

5th—That, inasmuch as our sister and co-worker, Mrs. Krone, has been called upon to pass through a long and serious illness, and is still in a critical condition, that the tender sympathies of this Women's Missionary Society is extended to her in her affliction; together with the assurance that our sincere and earnest prayer in her behalf is, "As her day is so may her strength be."

6th—That the thanks of this convention be extended to the ladies of the Dayton congregation for the warm welcome and kind hospitality shown the delegates and visitors.

MRS. BELLE ELLIOTT, Pres.

CLARA J. BROWN, Rec. Sec'y.



CATHOLIC CHURCH.

CHRIST CHURCH.—A. R. PRESBYTERIAN.

STATE STREET.

CALLE DEL ESTADO.